

The Chaplain

WELL TO THE CHAPLAINS: This word is addressed to all men who have served in the Chaplaincy during these four years. Some of you have been demobilized—others you carry on here and overseas—a few of you look forward to continuing in the Army or the Navy as a career. With genuine regret that I find myself compelled to close this relationship as Director of the General Commission on Army and Navy Chaplains. Most of you know that I was released temporarily from my responsibility as Methodist Chaplain of Malaysia and the Philippines. That duty now demands my immediate attention.

It has been for me a rare privilege to be associated with the representatives of thirty church groups and with the majority of the 8,000 Protestant chaplains. On my visit during August and September throughout the Southwest Pacific, I also found real fellowship with many Roman Catholic and Jewish chaplains. Altogether it seems clear that this war has called upon Christian churches and their ministers for the finest expression of unity in service that history has ever shown. I am expecting much from future contributions of chaplains—not only in continued service to our armed forces, but through infiltration into our church, community and national life.

Thousands of you have had a rich international experience. Therefore it is our earnest prayer that the years ahead may give you a wide opportunity for the building of unity of spirit and of purpose in America, and also to help America lead the rest of the world to apprehend the brotherhood of man. Upon that concept a family of nations may be established and the world become one commonwealth.

Most cordially and fraternally yours,

EDWIN F. LEE.

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This reduced issue is a Bulletin Number which will appear every other month. The March, and alternating issues, will be a 48-page magazine as hitherto published.

JACOB SIMPSON PAYTON
Acting Editor

Bishop Lee Completes Service

BISHOP EDWIN F. LEE who since May, 1944, has been the Director of the General Commission on Army and Navy Chaplains tendered his resignation to become effective with the end of the last December. The Bishop, who was evacuated from Singapore at the time of the Japanese invasion in January, 1942, was released by the Council of Bishops of the Methodist Church to serve as Director of the General Commission until such a time as the cessation of hostilities would make it possible for him to return as Resident Bishop of Malaysia and the Philippines. He and Mrs. Lee are now en route to the Orient.

There is unanimous agreement among members of the General Commission that the selection of Bishop Lee as Director was most fortunate. He demonstrated initiative in extending the usefulness of the organization. He brought it into closer working

relationship with Government and Army and Navy officials by forming personal contacts. He devised a system of revenue to provide a budget for an enlarged program. Through his approach to the Carnegie Endowment for International Peace, the General Commission was brought into a co-operative undertaking with that organization. Among numerous other innovations were those of founding THE CHAPLAIN and of collecting through a questionnaire to chaplains the names of over 4,000 service men who signified a desire to enter the Christian ministry.

From his experience as a chaplain in World War I, Bishop Lee brought to his position an understanding of the work of those engaged in a similar capacity, and from his association with many religious groups he increased the co-operative spirit in the Commission. At his final meeting with the Executive Committee he was presented with a parchment expressing in very generous terms appreciation of his constructive work as Director of the General Commission.

Goodbye, Dr. Hall

WHEN a joint committee of the General Commission and the National Council of the Service Men's Christian League was authorized to select an editor of THE CHAPLAIN, the unanimous choice was Clarence W. Hall. Credit for the format, the selection of contributors, the ideas of the departments, and other features that have made the publication in truth a Trade Journal for Protestant Chaplains, is due most entirely to Dr. Hall. From the first number of THE CHAPLAIN, October

(Continued on page 12)

*In re: General Vaughan's comment
concerning Protestant chaplains*

The President Replies

BISHOP EDWIN F. LEE, Director of the General Commission on Army and Navy Chaplains, has received from President Truman a reply to a resolution sent by the General Commission on October 17, 1945. A copy of this resolution was inserted in your copy of the December issue of THE CHAPLAIN and was in protest to the highly publicized remarks concerning Protestant chaplains alleged to have been made by Brigadier General Harry H. Vaughan, military aide to the President. The President's letter to Bishop Lee is as follows:

The White House
Washington, D. C.
November 21, 1945

DEAR BISHOP LEE:

I am, of course, distressed because the General Commission on Army and Navy Chaplains is aggrieved by remarks attributed to my Military Aide, General Harry H. Vaughan, which remarks were made in a supposedly private meeting at the Westminster Presbyterian Church, Alexandria, Virginia.

The highly controversial remarks attributed to General Vaughan—whether authentic or unauthentic—in nowise represent my views. General Vaughan is speaking in a private capacity in his own church, of which he is a ruling Elder and in which he teaches Sunday school class. Any views

which he may have expressed were therefore his own, not mine. I completely disassociate myself from them.

No one regrets more than I that misunderstanding and misrepresentation should have occurred. May I, therefore, call to your attention a letter written to the Chief of Chaplains, Brigadier General Luther D. Miller, by General Vaughan's pastor, Reverend Cliff R. Johnson, who heard the remarks in question and who assured General Miller that nothing derogatory had been uttered.

Indeed, I think the conclusion of Reverend Mr. Johnson's letter is so pertinent that I quote his words:

"I should be proud to know, as a Christian minister, other men in positions comparable with General Vaughan's who, Sunday after Sunday, prepare a Sunday school lesson, and teach faithfully a little class of six or seven boys. I should like to know others in comparable positions who would be thoughtful enough, while abroad, to seek out a little souvenir for each member of the Cub Scout Pack in his church and see that it was personally presented.

"General Vaughan is a Christian gentleman who is rendering valuable service to the cause of religion in the position he holds by the manner of his life."

Very sincerely yours,

(Signed) HARRY S. TRUMAN

Protestant Leaders Abroad. Among American Protestant leaders who have recently made extended visitations overseas in the interests of the service men and the church are the following: Dr. Douglas Horton, World Council of Churches; Bishop James Chamberlain Baker, International Missionary Council; Dr. Luman J. Shafer, Japan Committee of the Foreign Missions Conference, and Dr. Walter W. Van Kirk, Federal Council of Churches. They paid a visit to Japanese Christians which was a "first step toward re-establishing unity among Christians of the East and West and toward healing the divisions caused by the war."

Bishop G. Bromley Oxnam and the Rt. Reverend Henry Knox Sherrill visited Germany and surveyed the needs of the Protestant churches there. In Germany they were joined by Dr. Franklin Clark Fry, president of the United Lutheran Church in America.

Dr. N. M. Ylvisaker, Director of the Service Commission of the National Lutheran Council, visited chaplains in Europe as war correspondent for the *Army and Navy Journal*.

Dr. Alfred Carpenter. Readers will be interested to receive prior to a more complete account in the March issue, an outline of the extensive overseas visitation of Dr. Alfred Carpenter, Superintendent of Camp Work, Southern Baptist Convention. His mission which extended from September ninth to November thirteenth, included visits to the Burma-India Theater, China Theater and the West-

ern Pacific Area. Dr. Carpenter was selected by the General Commission as its representative to meet with chaplains in those theaters in compliance with the policy of the War and the Navy Departments.

In the Burma-India Theater Dr. Carpenter held central conferences at New Delhi, Agra, Calcutta, Chabua, Ledo, Myitkyina and Bhamo. While in China, he was the guest for tea in the home of Generalissimo and Madame Chiang Kai-shek. In this theater he held numerous chaplains' conferences and was impressed with the work being accomplished by contract chaplains.

At Okinawa in the Western Pacific Area Dr. Carpenter held a very largely attended chaplains' conference. He visited Manila briefly and proceeded to Japan. In a central meeting at Yokohama many chaplains attended among whom were a dozen missionaries. Of Tokyo Dr. Carpenter said "It took me some time to catch my breath and recover from shock at viewing the destruction."

In Korea a conference was held at the G.H.Q. with 24 chaplains present. Dr. Carpenter then flew to Honolulu where he met a number of chaplains and denominational leaders, arriving in the States November thirteenth.

The following is a detailed report of Dr. Carpenter's visitation: Chaplains met, 548, of whom 109 were in the Navy. Held 54 conferences with an attendance of 714. Visited 644 bases, 62 other installations and ships. Met 56 commanding officers and

ited 83 headquarters. Interviewed soldiers and sailors, and 102 missionaries. Delivered 27 addresses, preached 21 sermons and witnessed public professions of faith in Christ. Talked up 96 take-offs and landings. Traveled 32,750 miles by air, 110 miles by railroad from Peiping to Tientsin, and 140 miles by automobile from Tientsin to Hell's Gate.

George Fredman is the author of the book, *Brothers in Arms*, in which he speaks in praise of the 1,000 veterans of the Jewish faith who served in World War II. Of particular interest is the final chapter, "The Chaplain Shows the Way."

The Rt. Reverend Frederick G. Long, Bishop of Connecticut, stated that all chaplains from the diocese go upon their release from service and are not immediately placed in positions. They will be enrolled temporarily as diocesan missionaries at a stipend equal to that which each was receiving at the time he entered the chaplaincy.

Peacetime Chaplains. About 2,200 Protestant chaplains will serve during peacetime in hospitals, prisons and correctional institutions, according to a study made by the Federal Council of Churches. This number will grow to 4,000 chaplains if the religious needs of all people in such institutions are to be served adequately.

Dr. Nicholas Murray Butler has resumed as president of the Carnegie Endowment for International Peace. He became president of the Endowment in 1925 when its first president, Hu Root, retired.

General Omar N. Bradley has decided on a modernized program for the Veterans Administration. Included in it will be a modified vocabulary. For instance, a hospital will no longer be called a "facility" but will be called hospital, and a Veterans Home now referred to as "facility" and is a station used for housing purposes will be termed Veterans Administration Home.

Negro Soldiers. At its peak the total Negro strength of the Army stood at 695,264, the War Department has announced. This figure comprised 8.67 per cent of the total Army strength. Negro soldiers re-enlisting for service in the regular Army number better than 10 per cent of total accessions.

Awards to Chaplains. A tabulation of awards to chaplains of all faiths listed in the *Army and Navy Journal*, October-November, 1945, may be summarized thus:

ARMY: Protestant, 116; Catholic, 95; Jewish, 1; total, 212.

NAVY: Protestant, 17; Catholic, 17; Jewish, 1; total, 35.

Totals, Army and Navy: Protestant, 133; Catholic, 112; Jewish, 2; grand total, 247.

Dr. W. H. Jernagin of Washington, D. C., recently returned from a goodwill tour to the Pacific areas as the representative of the Fraternal Council of Negro Churches in America. Dr. Jernagin reported in a letter to the General Commission that "while on a tour of eleven of the islands from Honolulu to Tokyo, I spoke to 50,000 men and held conferences with all chaplains serving Negro troops, as

well as private conferences with soldiers. Over 2,000 men made a decision for Christ."

In Praise of Chaplains. From the report of General Brehon Somervell, Commanding General, Army Service Forces, the following excerpt is taken:

"In permanent military installations, 1,500 chapels provided places of public worship. Overseas, many thousands of chapels were built by the men themselves, from simple altars in the open to sturdy buildings of oak, teak or mahogany. The Corps of Chaplains distributed throughout the Army 8,000,000 copies of the Protestant Testaments, Jewish Scriptures and the Catholic Version of the New Testament, and 1,200,000 hymnals."

General Omar N. Bradley, Administrator, Veterans Administration, has sent to Bishop Edwin F. Lee, Director of the General Commission, a letter of which the following is an excerpt:

"I sincerely appreciate the splendid service that has thus far been rendered by the General Commission. I look forward to a continuing relation between the Chaplaincy Service of the Veterans Administration and your Commission that will be characterized by a spirit of co-operation based on a

mutual interest and purpose. We, on our part, pledge our best efforts to this cause that is of mutual concern and bespeak for our endeavors your continued co-operation and support."

Correct Us If Wrong! Army chaplain "firsts" as reported to this office:

... *Killed in action:* Francis F. Hand, October 14, 1942, North American Area;

... *Wounded in action:* John E. Borneman, December 29, 1941, Philippine Islands;

... *To reach New Guinea:* Herbert C. Dubra;

... *To enter Russia:* Clarence A. Strippy;

... *To enter Rome:* James R. Uhler;

... *On French soil:* Ralph L. Hagan;

... *To perform wedding on New Guinea:* Aubrey G. Walley.

Navy chaplains "firsts" are:

... *Killed in action:* Thomas Kirkpatrick, December, 1941, Pearl Harbor;

... *Wounded in action:* Raymond C. Hohenstein, December, 1941, Pearl Harbor;

... *Detained by enemy:* James Davis, December 10, 1941, Guam;

... *To enter Japan:* Lawrence Lacour.

☉ MARK TWAIN gave a very penetrating thought when he said: "I want to see the Devil, just to set my eyes on that person who for untold centuries has been the spiritual head of four-fifths of the human race and the political head of all of it. He surely must have executive ability of the highest order."

Yes, humanity has tried the policy of having the Devil as the center of human interest and effort too long, and we know too well the meaning of the phrase, "A world gone to the Devil."

TOWARD A LASTING PEACE

A monthly analysis, prepared in co-operation with the Carnegie Endowment for International Peace, of current endeavors in the field of peace-planning

The Disillusioned

EVERY war has been followed by a period of disillusionment. Were this confined to the present war criminals of the aggressor nations and those who came to their aid when misled by their illusions of personal grandeur and world dominion by military might, might be said truthfully that the punishment is just and self-imposed. A serious and justifiable charge against resorting to war is that it gives even the defenders and preachers of law and order in a state of disillusionment. It may be claimed that human beings should hold to realities and not to illusions. That, however, is to say that men should abandon their dreams of perfecting society and their ideals that are not immediately attainable. The one shining goal of certainty in a future which otherwise unpredictable was described by one who said, "Nevertheless, according to his promise, look for the heavens and a new earth, where dwelleth righteousness." Because the observer was bold and hopeful enough to look into a far future does not mean that he was illusioned.

Aftermath of War

NOW, AS ALWAYS, it is customary to refer to the majority of our domestic and international problems as the aftermath of war. The list is long and depressing: At home there are burdensome taxes, crime waves, and disputes, housing shortages, un-

employment, contentions over demobilization, Congressional investigations of some military or diplomatic policy; there are many unseen battles of wounded service men fighting their way back to usefulness, and of parents, wives and sweethearts fighting off their sorrows for their unreturned dead. They call this the aftermath of war.

And abroad there are revivals of fears, suspicions and quarrels, governments swinging to the left, millions of peoples cold and undernourished, war criminals awaiting their doom, once great and proud cities made hideous by bomb damage, and there also are hospitals crowded with war victims and homes where the slain are mourned. This, too, they call the aftermath of war.

It is true that there is the afterglow of victory with its riddance of the most formidable threat to free government that ever menaced the world. But somehow its light has been dimmed by a heritage of confusion, devastation, desolation, bereavement and disappointment. The acknowledgment that this is always the aftermath of war only strengthens the reasons for finding a substitute for the very thing that leaves such a train of disaster and suffering.

This view does not minimize the achievements of our armed forces in this war. Their sacrifices most certainly delivered us from the reign of tyrants. They also gave America another chance to employ some means

other than war to hold in check the ravenous military wolves that in the future might be tempted to prey upon unprotected human flocks. The plan would not only deliver the world from scenes and experiences in this new era of the atomic bomb which beggars description, but also from the long, wearisome road back from war.

Hope of the World

☞ REFERENCE is to the United Nations Organization. Today it is the hope of this blasted, weakened, disillusioned world. It seems a thing raised up by a merciful God in a day when the inventive genius of his children threaten their own destruction. It is untried and imperfect. Like every instrument ever devised for the government of men, it must undergo modification. It is reasonable to believe that if a few minds can bring to perfection an atomic bomb for the purpose of mass destruction, the minds of

representatives of fifty nations can improve and put into operation this organization for the protection of the world.

Daily the great ships dock at the home ports laden with service men from distant lands. Compared with places remembered for hard campaigns or monotonous inaction, America will seem to them like a bit of heaven on earth. Whatever disillusionment befalls them will not be from loss of faith in the objectives for which they gave their services. Rather it will be from a feeling that victory has not brought peace. This discord among statesmen and military leaders dismisses quite casually as the usual aftermath of war. Fortunately there are now men of faith who believe that lasting peace is not a visionary, elusive and chimerical longing. The United Nations Organization through which peace will be implemented is assuming shape and substance and power.

Recommended Reading

SEVERAL widely read books dealing with international and domestic problems are listed below. Publishers and prices are given that chaplains may order from the publishers, from denominational book stores, or through the General Commission:

Born Free and Equal. By Ansel Adams. \$2. U. S. Camera Publishing Co.

A Price for Peace. By Antonin Basch. \$2.50. Columbia Publishing Co.

The Great Decision. By James T. Shotwell. \$3. Macmillan Co., 60 Fifth Ave., New York City.

Keep the Peace Through Air Power. By Allan A. Michie. \$2. Henry Holt and Co., 257 Fourth Ave., New York City 10.

Men Under Stress. By Roy R. Grinker and John P. Spiegel. \$5. The Blakiston Co., 1012 Walnut St., Philadelphia 2, Pa.

Nationalism and After. By Edward Hallett Carr. \$1. Macmillan Co., 60 Fifth Ave., New York City.

Pioneers in World Order. By Harriett Davis. \$2.75. Columbia Publishing Co.

China's Crisis. By Lawrence K. Rosinger. \$3. Alfred A. Knopf, New York City.

This Must Not Happen Again. By Clark Kinnaird. \$2. Howell, Soskin Publishing Co., 11-17 E. 45th St., New York City.

Japanese Militarism. By John M. Maki. \$3. Alfred A. Knopf, New York City.

Rival Partners. By Keith Hutchison. \$3. Macmillan Co., New York City.

Universal Military Training. By Col. Edward A. Fitzpatrick. \$2.75. Whittlesey House, 330 W. 42nd St., New York City.

He takes advantage of
a missions opportunity

With Soldiers

OF THE CHINESE ARMY

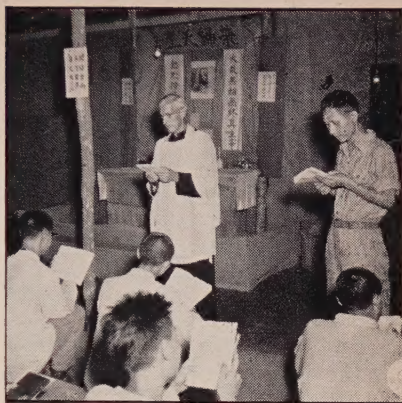
By CHAPLAIN T. W. B. MAGNAN

THE missionary opportunity afforded all chaplains in working with the men of our armed forces is a blessed privilege. But added to this, chaplains serving in the far flung mission fields of the earth, there comes another rare opportunity: to be helpful to natives.

It has been this chaplain's good fortune to be called upon to minister to soldiers of the Chinese Army while they are in the hospital sick or wounded. While visiting patients in the wards, accompanied by a Chinese liaison officer, the thought occurred to us that classes in English would be helpful. We used the Bible as our textbook.

Out of this beginning grew services featuring the story of the life of Christ, and hero stories from the Old and New Testaments. Through interest in these stories, many have been led to choose Christ's way of life as their own.

Interested soldiers are given special instruction and are baptized. The patients have turned an unused ward into a very nice chapel—oriental in design yet Christian in character. Gifted men have printed quotations from the Bible and other religious literature. Artists among them have drawn Scriptural pictures; others have landscaped the ground sur-



Class in baptismal and Bible instruction in the Chinese Chapel of the 48th Evacuation Hospital, Myitkyina, Burma

rounding their chapel. A service of Holy Communion has been started, and is well attended. Patients attend the English language services in the hospital chapel, as well as their own.

When they returned to their school nearby, members of the Chinese First Army Training Corps petitioned their Commanding Officer for classes in English, and Christian services.

What this missionary work among her soldiers may mean to the future of China can be seen when one is reminded that those touched are a cross-section of her population. Seed thus sown may truly bear fruit an hundredfold. Those of us who have served in the Far East, especially the islands of the Pacific, have eaten of the fruit thus planted by missionaries in the minds and hearts of natives.

We salute those missionaries and their children in Christ, and are thankful we have been able in a small way to help the work they have so ably carried on through the centuries, and which has played such an important part in the war victory.

B A C K F I R E

• A department devoted to
your right to disagree!

T-S Card Shuffle Continues

I WAS quite interested in Chaplain Hickey's comment on T-S cards.

I can fully appreciate his attitude and thoroughly agree with him in so far as the *customary* T-S card is used. However, the T-S card can be used very effectively. Here is my adaptation to the idea: take the two letters and give them an entirely different and better connotation (Tough Sled'n?) and following them with two more letters T-C (Take Courage). The pamphlets I distributed did a fine piece of work wherever I used them. They had the most hearty approval of the commanding general of the post who was quite concerned about the use of the customary ribald and obscure T-S cards.

I disagree heartily with Chaplain Hickey in the use of the term "Chappie." This also, if properly applied, does not breed familiarity or contempt, but rather a much closer fellowship than even "Chaplain."

—GROVER C. WALTERS

Pitman Baptist Church, Pitman, N. J.

Spiritual Loneliness Again

THOSE who have made suggestions to the chaplain who asked how to combat spiritual loneliness have apparently not taken cognizance of one of its chief causes. It is true that spirituality opens up a different world, but true spirituality should never isolate a man from communion with his fellow humans.

To me it seems that the chaplain's spiritual loneliness is just a symptom of one of the great weaknesses of the church. We develop a peculiar brand

of piety that we label spirituality in which our ministers are supposed to be steeped. They are supposed to emerge from an unknown world one Sunday morning with their faces all aglow and tell their people something about the strange far-off life that they learned about in their studies with their noses buried in some brother preacher's latest book. This piety is full of glorious ideals and mystical dreams of another world but it has little connection with normal human beings or the actual world in which men are compelled by God's creative will to live.

Because our form of piety is so detached from the world, those who must live according to its precepts must detach themselves from normal people and the common circumstances of life. They have to choose for companions only other ministers or the few lay people who are like-minded. They have to live under special conditions where the mundane world is kept away from them. Consequently when a preacher becomes a chaplain and must leave the artificial world of his study and his fellow-preachers it is the most natural thing in the world that he will become lonely. His only other recourse would be to revise his concepts of spirituality and piety until he makes them assets with which he can live in the actual world with the common people. Then he is on the way to finding true spirituality as well as overcoming his loneliness.

Every chaplain who has experienced this loneliness in the Army should be sure to remember it when he returns to his people. We continually misrange our people because they do not live up to the standards we set for our piety. We forget that true clergy lives up to them as much as they do only because they isolate themselves in their small unreal world of like-minded people. This true vast majority of people in the pew can never hope to do. They must live in

the Army, the market place, the factory, the mine and among all sorts of people. Consequently their souls and minds are always torn asunder by what the preacher says they must do, but which they never succeed in doing, and neither does the preacher when he steps out of his isolation. Pity the poor earnest lovers of Jesus whose minds and hearts are in a constant state of confusion because their teachers tell them that Jesus requires of them a form of artificial piety which it is impossible for them to achieve! There is one of the reasons why there are a lot of people who have a reverent, simple affection for Jesus but who shy away from the church.

It matters little if chaplains are lonely in the Army; it matters greatly, however, that their loneliness betrays a grave weakness in the organized church. They are lonely because their spirituality is inadequate for life. If that is the true spirituality of Christianity then our church has no valid claim to be a world religion. True spirituality must be something that can function in all the common places of life. That is the only way it can be of real value to humanity. It must be at home in the army, in the market place, on the assembly line, in political circles, in the office or on the playground as well as in the minister's study, or the pulpit. Perhaps one of the greatest blessings that will come out of the chaplaincy is that many chaplains will learn from their experience of loneliness the great need to teach earnest Christians and to hold up to the world the type of spiritual reality that they put to good use in the world in which they must live. What a blessing to the church it would be if all its ministers were torn asunder for miles from their secluded world of reality as were the chaplains.

—CHAPLAIN ALBERT W. SHUMAKER,
USAT Sea Owl

AT YOUR SERVICE

• *Materials and services available to chaplains*

THE FOLLOWING ITEMS are available to chaplains with Occupational Troops: 500 envelopes and 1000 sheets of Scripture text stationery with choice of insignia of any branch of the armed services; also up to 300 Scripture text pencils to each chaplain and whatever quantity can be used of beautifully illustrated Gospel or denominational tracts and booklets including a supply in German for prisoner of war camps. These are also available in French, Spanish and Japanese.

Address requests to John Ferguson, 8998 North Martindale Avenue, Detroit 4, Mich. (Offer is free to chaplains.)

UPON REQUEST, chaplains may receive copies for distribution of the following: *Through the Old Testament in Half a Year* and *Through the New Testament in Half a Year*, available in Spanish, Portuguese and Russian. These are furnished by Mr. R. C. Tillinghast and may be procured by addressing the American Tract Society, 21 West 46th Street, New York 19.

ANY chaplain being transferred, on terminal leave or already released from service, is urged to send his address to the office of THE CHAPLAIN, 1137 Woodward Building, Washington 5, D. C. Without the latest address we cannot insure delivery of THE CHAPLAIN and of other materials that are available from the General Commission.

BOUND VOLUMES of THE CHAPLAIN, year 1945, bound in royal blue and gold, \$2.50. Twelve issues of THE LINK, year 1945, bound in victory red and gold, \$2.50. Orders should be sent to the SERVICE MEN'S CHRISTIAN LEAGUE, 1700 Sansom Street, Philadelphia 3, Pa.

Goodbye, Dr. Hall

[Continued from page 2]

1944, until the present issue, he has brought to the publication his wide experience as a religious journalist, his imagination, his industry and always his fullest sympathy for all chaplains and their work.

Recently an amicable agreement was reached by the National Council and the General Commission that, beginning with this issue, the responsibility of issuing THE CHAPLAIN would

be assumed by the latter organization. The acceptance by Dr. Hall of a position as Associate Editor of *Christian Herald* has obliged him to relinquish the editorship of THE CHAPLAIN. Those who have worked with him and the thousands of chaplains who have read his contributions, both from his desk and from the field during his extended journeys throughout the Pacific, will miss him very much. To their mournful farewell they will wish to add a resounding chorus of praise and gratitude to Dr. Hall for work well done.

Mars Sends His Bill

☉ The wastage of war is shown strikingly by comparing our trade with Europe and Asia with our end-the-war debt. In 120 years before Pearl Harbor, or from 1820 to 1941, our combined exports and imports were:

Total trade with Europe	\$145,447,000,000
Total trade with Asia	42,735,000,000
	\$188,182,000,000
Debt at end of war	\$300,000,000,000
War cost more than trade	\$111,818,000,000

Thus Europe and Asia, by involving us in war, caused us a loss which not only wiped out the value of all trade with them for 120 years, but caused an additional \$111,818,000,000 loss to wipe out any trade with them for years to come.

—WILLIAM RUFUS SCOTT in *Vote Yourself a Living*

Postwar Christians

☉ IN THE YEARS lying immediately ahead Christians ought to be the most active people on earth. For men and women all over the world now are coming to realize, as a result of two world-shattering wars, that unless we can learn to build the New World upon brotherhood, our civilization will be blown to bits.

Christianity is not merely a beautiful dream of the past. It is not a way of escape. It is an intensely practical way of life for here and now for men and nations. Whether western civilization ultimately crashes into chaos and nothingness or whether it flowers into one of the greatest civilizations yet known to man depends inescapably upon whether pagan or Christian principles ultimately come to shape and dominate it.

—FRANCIS B. SAYRE

P E R S O N A L S

CHAPLAIN NATHANIEL B. SAUCIER, former-pastor of the Baptist Church, Coffeerville, Mo., has been in Borden General Hospital, Chickasha, Okla. The chaplain, who received wounds on Okinawa, directed men of the 1st Infantry Division who volunteered to recover the body of Ernie Pyle, famous war correspondent. Chaplain Saucier conducted the funeral of Ernie Pyle on Ie Jima, April 1945.



When CHAPLAIN J. R. NOFFSINGER was with a Marine division in the South Pacific, he made a Sunday service contributed \$114.00 to the mission work on the Islands. This led the chaplain to write: "Seeing the results of foreign missions is all that is needed in most cases to win support for the spreading of the gospel."



Recently CHAPLAIN MARSHALL G. MINES, after five years with the United States Army, returned to preach in Stanton Memorial Baptist Church, Miami, Fla. This is the chaplain's home church in which he delivered his first sermon exactly fifteen years ago.



CHAPLAIN W. DONALD WHETSEL traveled more than 100,000 miles during a two-year period while discharging his duties as chaplain in Western Europe. Prior to entering the chaplaincy, he was the pastor of the Montlaine Methodist Church, McKeesport, Pa.



CHAPLAIN VINCENT A. COX of New Market, Va., was united in marriage to Miss Mary Eleanor King of Fort Worth, Texas, on November 11, 1945. The wedding took place at the Gambrell Street Baptist Church in Fort Worth.



CHAPLAIN STANLEY E. SMITH offered the benediction at the ceremonies in connection with the observance of the 59th anniversary of the dedication of the Statue of Liberty. The event was sponsored by the VFW Ladies' Auxiliary.



Mrs. Elvin Hinerman, wife of CHAPLAIN ELVIN HINERMAN, USNR, was chosen as the official Navy wife and mother by the Junior Chamber of Commerce, Huntington, W. Va.

Chaplain Hinerman was formerly pastor of the Beverly Hills Methodist Church, Huntington.



CHAPLAIN JOSEPH M. GOLD in commenting upon his impressions of an address delivered by Dr. Kagawa before the graduating class of the Woman's Christian College in Tokyo says of the speaker: "He is putting himself into the reconstruction of Japan with amazing vitality. Here is a man who is trying to channel the Christian-democratic way of life into the political and social structure of Japan. He faces a stupendous task, but Kagawa has the respect of millions of people in these islands and all over the world."



CHAPLAIN ERNEST E. NORTEN, JR., is now the assistant in the Technical Information Division of the Office of the Chief of Chaplains. He has recently returned from 33 months overseas with the Second Armored Division. He replaces CHAPLAIN EBEN C. BRINK who has been called to the First Presbyterian Church, New Rochelle, N. Y.



CHAPLAIN CHARLES S. DAYTON has in manuscript form a volume, "Foxhole Parish," an account of his experiences and observations while assigned to a Rehabilitation Center in the Pacific Area. The chaplain now resides at 546 Highland Avenue, Upper Montclair, N. J.



CHAPLAIN GEORGE F. PEARCE, JR., USNR, thinks that the Second Marine Aircraft Wing has established a record in chapel building, having erected five during one month with three of them seating over 200 each. The chaplain reports that two typhoons twice blew his chapel flat. Apparently one must work fast to keep ahead of a typhoon.



CHAPLAIN EARL D. WEED who has been Chaplain of the Seventh Service Command is now on duty in Hawaii. He relieved CHAPLAIN ORA J. COHEE who has been retired after over 28 years of service with the Army.



CHAPLAIN HOLLIS W. COLWELL, USNR, of the U. S. S. Mormacport has covered much land and sea since March, 1944, when he went to the West Coast for duty with the



Taken in Sidney, Australia, during visitation of Bishop Edwin F. Lee, former Director of the General Commission on Army and Navy Chaplains. LEFT TO RIGHT: W. C. Francis, Australian chaplain; Bishop Lee; The Rev. H. W. Woodhouse, President of the Methodist Conference of Australia; Ch. Earl E. Wolf, USA.

Marines. The chaplain made two trips to islands in the South Pacific where he spent six months on Guadalcanal. In February he was assigned to Seattle, Washington, and began duty on the *Mormacport* which conveyed troops to Pearl Harbor, Einewetok, Guam, Saipan and Okinawa. At the present time Chaplain Colwell is en route to Karachi, India.



CHAPLAIN EDWARD L. TRETT is the newly appointed chaplain of the Fifth Service Command and CHAPLAIN MILTON O. BEEBE has been named chaplain of the Eighth Service Command.



CHAPLAIN CALVIN C. HOGGARD has written from Germany that "we have had services in the open, in tents, a theater, an assembly hall, in a railway yard with a box for the altar and the parallel tracks for pews. We have used the great Saint Marianburg Church of Helmstedt; and now we have a small but nicely appointed chapel set up in a former German barracks."



CHAPLAIN VINTON J. WALDRON has reported that his unit of Negro troops completed an airstrip on Iwo in twelve days when it was expected that they would need six weeks. The chaplain is on leave from the Third United Brethren Church, Los Angeles.



At the time of his appointment as Staff Chaplain, Philippine Sea Frontier, CHAPLAIN LUTHER F. GERHART had completed more than three years of service with the Navy Chaplain Corps. CHAPLAIN FRANCIS L. ALBERT, whom Chaplain Gerhart relieved, has begun a tour of duty at the Naval Air Station, Jacksonville, Florida. This year while on duty in the Pacific, Chaplain Albert completed 78 air missions to 30 different islands, flying 50,000 air miles. He dedicated 46 new chapels in the 7th Fleet area.



CHAPLAIN ALFRED C. OLIVER, JR., who was Chief Army Chaplain on Corregidor and

who was detained by the enemy for three years, has rendered patriotic service in the activities of the Victory Bond Drive of World War II. The chaplain who was given an ovation when introduced at the luncheon of the General Commission on Army and Navy Chaplains at the Hotel Statler, resides at 1220 Floral Street, N.W., Washington, D. C.



First chaplain to be assigned by the new Chaplain Corps of the Veterans Administration is CHAPLAIN GEORGE L. CUTTON. He is now post chaplain of the VA Center, Dayton, Ohio.



How the religious life of American soldiers was resumed on the island of Corregidor has been told by CHAPLAIN JOHN R. TUFT, USNR. Years before the chaplains had been marched away under Japanese guards to torture, detention, and a few to their deaths, Chaplain Tuft was among the first chaplains to return to the scene where their gallant predecessors had fallen under such misfortune. Of his earliest experiences on Corregidor he says: "Twelve hundred soldiers (Japanese) are working now, cleaning the famous Malinta Tunnel, repairing the roads and cutting back the jungle from around the Base. Still on Monday evenings, guards take time out to join the Navy men in the church service. Life still goes on in this manner on Corregidor."



Army chaplain casualties since V-J Day have been: CLARENCE H. REESE (Episcopalian), August 20, 1945, Reno, Nevada; JOHN H. PLEUGER (Lutheran), September 1945, France; LUCIUS M. DURHAM (Latter Day Saints), September 25, 1945, Hawaii; and ALFRED B. CLAUS (Lutheran), October 13, 1945, Topeka, Kans.

No Navy casualties have been reported.



Strange facts have cropped out in the more than 4,000 service men who have signified their desire to engage in some form of religious work. For instance, CHAPLAIN STEPHEN E. AYERS, USNR, sent in the next

an earnest young soldier whose father and mother had both been slain during a raid in the hill country of the South.



Former Army CHAPLAIN GEORGE PARKER WEISS writes that his civilian position is that of chaplain to service men in the Chicago Congregational Union. This work has three avenues of service: personal counselling, formulation of ideas and ideals, and finding effective ways of Christian social action. Chaplain Weiss served with the United States Army from 1941 to 1945.



Former Navy CHAPLAIN MERRITT F. WILMS who saw service on the carrier *Wasp*, and on the *U. S. S. West Virginia*, is now canon at the Washington Cathedral. He has been named an associate chairman of a country-wide campaign to raise at least one million dollars to complete parts of the cathedral.



CHAPLAIN HENRY TRAVEL, Office of the Chief of Chaplains, officiated at ceremonies held in the Washington military area on the Jewish holiday, Hanukah or Feast of Lights. CHAPLAIN MARVIN GOLDFINE conducted services at Fort Belvoir, Va., and CHAPLAIN PAUL PARRIS held services at Walter Reed Memorial Chapel, Washington, D. C.



CHAPLAIN ROBERT D. DOKES who served forty-seven months in the Pacific is now pastor of the Second Baptist Church, Paterson, N. J., while on terminal leave. While in the Pacific he was assigned to the 513 AAA Battalion. This Negro battalion is credited with shooting down the last two Jap planes on Okinawa.



Former Navy CHAPLAIN ROBERT B. APPLEBY is now Director of the Program for Turning Service Men, Union Theological Seminary, New York City. During the war, Chaplain Appleby served aboard the *USS Arctaria*.



Recent visitors to the office of the General Commission include the following: CHAPLAIN WILLIAM N. THOMAS, U.S.N., CHAPLAIN ROBERT LEE SMITH, U.S.N.R., CHAPLAIN MANUEL W. HAMMER, U.S.N.R., CHAPLAIN JOSEPH A. MEARS, CHAPLAIN H. R. STCOTT, CHAPLAIN MERRITT H. WEBB, CHAPLAIN CARL W. WILBERDING, CHAPLAIN MER E. BLOUGH, CHAPLAIN ALLEN G. LON, CHAPLAIN THEODORE RUNYAN.

CHAPLAIN PHILIP H. OXNAM, son of Bishop G. Bromley Oxnam, has returned to civilian life after serving in the Army Chaplaincy since June, 1942, and will serve on the staff of ministers of the Hennepin Avenue Methodist Church, Minneapolis, Minn.



CHAPLAIN FRANCIS LEE ALBERT, U.S.N., who is on temporary duty in the office of the Chief of Chaplains of the Navy, left Manila for the United States on October 1st. While serving in the Pacific, Chaplain Albert completed this year 78 air missions to 30 different islands, flying 50,000 air miles and dedicating 46 new chapels in the 7th Fleet area. His next tour of duty, it is expected, will be at the Naval Air Station at Jacksonville, Florida.



CHAPLAIN LUCIUS MARSDEN DURHAM, of the Church of Jesus Christ of Latter Day Saints, met his death on September 25, 1945, by falling from a precipice in Hawaii while conducting a group of soldiers on a sight-seeing trip. Chaplain Durham was seriously wounded on Okinawa and had been sent to Hawaii to recuperate and where he had recovered except for a leg injury.



Ch. Earl E. Wolf and Bishop Lee visit the S. A. F. Cemetery in Rockwood, Sydney, Australia

Former Chaplains . . . AND WHERE THEY MAY BE FOUND

LIMITATION of space prevents giving an extended list of chaplains who recently have been separated from the services and have resumed some form of civilian Christian work. The names given below will furnish information concerning the whereabouts of several former members of the corps:

ABBOTT, HARRY P.	Chaplain, Veterans Hospital, Fort Roots, Ark.
ANDERSON, ALFRED W.	The Christian Church, Hayward, Calif.
ASHMORE, CHARLES M.	The Christian Church, Mt. Vernon, Texas
BERNTHAL, HERBERT T.	Lutheran Service Center, St. Louis, Mo.
BERTRAM, ARNOLD H.	St. Paul's Lutheran Church, Waterloo, Iowa
BLACKWOOD, JAMES H.	Sunset Hills U.P. Church, Mt. Lebanon, Pittsburgh, Pa.
BLISS, DANIEL	Second Congregational Church, Greenwich, Conn.
BOYD, RALPH P.	First Universalist Church, Somerville, Mass.
BRADNER, CLEVELAND J., JR.	Christian Church, Warrenton, N. C.
BRANHAM, EDWARD L.	Ensley Christian Church, Birmingham, Ala.
BRINK, EBEN C.	First Presbyterian Church, New Rochelle, N. Y.
COBURN, WALTER H.	Rich Valley Christian Church, Kokomo, Ind.
COOPER, WALTER M.	Presbyterian Church, North Wilkesboro, N. C.
CRANDALL, ROBERT LITTLEFIELD	Cathedral of St. Philip, Atlanta, Ga.
DALEY, OSCAR L.	The Presbyterian Church, Islip, N. Y.
DAUGHERTY, SIMPSON B.	First United Brethren Church, Carlisle, Pa.
DAVIS, HARRY M.	Central Christian Church, New Albany, Ind.
DOUGHERTY, ROBERT L.	So. Calif. Christian Miss. Society, Los Angeles, Calif.
FERBER, GERHARDT H.	Lutheran Service Center, Salinas, Calif.
GATLIN, GRIMES W.	First Methodist Church, Handley, Texas
HART, THOMAS B.	First Baptist Church, Tolleson, Arizona
HARTMAN, ERVIN H.	Windsor Park Lutheran Church, Chicago, Ill.
HEIDERMANN, L. W.	St. Peter's Lutheran Church, Wymore, Neb.
HERRINGTON, A. M.	Southside Baptist Church, Jacksonville, Fla.
MCCORKLE, WILLIAM H.	Westminster Presbyterian Church, St. Louis, Mo.
MCCRORY, W. EDWIN	First United Presbyterian Church, Wilkinsburg, Pa.
MILLER, PAUL A.	United Brethren Church, Lititz, Pa.
MITCHELL, JOHN F.	Central Baptist Church, Atlanta, Georgia
MONKMAN, A. C.	Methodist Church, Bayard, Neb.
MOORE, KARL H.	First Baptist Church, Ardmore, Okla.
MORRISON, JOSEPH G., JR.	Presbyterian Church, Kenansville, N. C.
OXNAM, PHILIP H.	Ass't., Hennepin Ave., Methodist Church, Minneapolis, Minn.
PLUMMER, JOSEPH W.	United Brethren Church, Conneaut, Ohio
POTTER, PAUL K.	Methodist Church, Colfax, Iowa
REYNOLDS, FRED C.	Supt., Baltimore So. Dist., 2310 Elsinor Ave., Baltimore, Md.
RICE, ALLEN B.	Brownsburg Charge, Methodist Church, Michigantown, Ind.
RIDDLE, GEORGE L.	Presbyterian Church, Cherryville, N. C.
RHOAD, EDWIN M.	Salem United Brethren Church, Lebanon, Pa.
ROBINSON, RALPH C.	St. Paul's Lutheran Church, Spring Grove, Pa.
SHOEMAKER, ALBERT D.	First Methodist Church, Niceville, Fla.
SPRINKLE, HENRY C.	Editor, "N. C. Christian Advocate," Greensboro N. C.
TOBIAS, THURMAN H.	Trinity Evangelical Church, Marshallville, Ohio
WITMER, SAFARA A.	Pres., Ft. Wayne Bible Institute, Fort Wayne, Ind.
WOOLARD, W. HARLIE	First Christian Church, Abilene, Texas
ZEIGLER, JAMES N.	Community Baptist Church, Norwalk, Conn.